4:Grajdanzev--36-37 S-4 (no date) 1942 Formosan Aborigines-1-2
116, 175, 721, 177.72 Japan
636.72

"The process of subjugation proved difficult because the terrain was mountainous and covered with tropical jungles. Many times the regular army detachments were sent into the territory of the savages and returned without achieving anything; they lost men in ambushes and from illness, and in some cases the imperial troops were actually defeated by the savages, who knew the terrain perfectly. It became clear to the authorities that the aborigines could not be conquered by a frontal assault, and so they began a constant siege. No weapon was left unused in the struggle. Barbed wire for hundreds of miles surrounded the savages and, in the regions of the most 'difficult' aborigines, electric current was used to make the barbed wire fatal. But the savages soon discovered ways of overcoming this difficulty. After the World War bombing from airplanes was used against them, but without apparent success. Their arms were confiscated, but by paying exorbitant prices they managed to buy new ones from Chinese smugglers. Hatred between tribes was exploited and Japanese policemen would return in company with triumphant tribesmen who were carrying the heads of defeated enemies. Nevertheless, this policy failed, (1) and the reason for its failure was simple; the [37] Japanese could not or

1. Owen Rutter, a British colonial administrator, who is opposed to the 'pampering of the native' and who is a partisan of 'justice and firmness' in dealings with

> the [371 natives. writes: 'I say that the Japanese have failed utterly, in their endeavors to solve the important question of bringing the natives under their influence.' Through Formosa, p. 233.

would not understand savages who were unwilling to give up their lands. Governor-General Sakuma, for example. starting his campaign in 1909 to make the savages a 'law-abiding people'—though they were quite law-abiding from their own point of view—compelled them to surrender their arms and had those who refused 'chastised'. "

14: Tamai--93-94 J-2 (1896) 1896 Formosan Aborigines
116, 175 Chin-hoan

The treaty of Shimonoseki in April, 1895, ceded to Japan the island of Formosa and the Pescadores Islands, both of which had been Chinese possessions until that time. Thus Japan has added to her empire... another primitive tribe, but one from a different racial group; these are the Tschinwans, the natives of Formosa. Since the Chinese had never been friendly with these natives and therefore had had no influence over them, the present Japanese governor-general, Count Shiki Kabayama, also experienced great difficulties in his administrative tasks. Kabayama used those of the Tschinwan women who had married Chinese to act as intermediaries between him and the native chieftains. He asked them to call the chieftains and their families before him and received them with the greatest kindness; he served them Sake (Japanese wine made from rice) and meat or fish, [94] and when they returned home he gave them many presents, consisting chiefly of red cloth.

14: Tamai--94 J-2 (1896) 1896 Formosan Aborigines
116, 175, 127 Chin-hoan

On February 3, 1896, Governor-general Kabayama sent an expedition from Kelung to the Mareisha villages, the villages of Tschinwan. The conquered Chinese had sought refuge in those villages and had made efforts to induce the Tschinwans to rebel against the Japanese rule.

Reporters from the most important Japanese newspapers accompanied the expeditionary forces. The reports of Mr. Michio Kurosaki, a correspondent of the Osaka-Asaki-Shinbun, a daily with a circulation of over 100,000, offer the most detailed account of this expedition. The following is my own translation of this article, to which I have added pertinent facts from other newspapers and periodicals.

14: Tamai--94 [2] J-2 (1896) 1896 Formosan Aborigines
116, 175 Chin-hoan

The expedition [MC: of the Japanese to the Mareisha villages in February 1896] under First Lieutenant Okamura was accompanied by Chinese guides and interpreters. They started from the city of Shin-Ten-Gai, a distance of about 12 kilometers from Tei-pe-fu, and went directly to the Tschinwan villages of Mareisha. The lieutenant had brought a barrel of Sho-Chiu (a kind of brandy), 200 bags of Japanese tobacco, a roll of red cloth and a pig for the natives. After he had passed Kutsu-Shaku, crossed the Tai-Keika river and gone about two kilometers beyond, the ascent became very steep and he was unable to find a road; this entire region was overgrown with tall grass. The Chinese guides were afraid to go any further and had to be forced to proceed. Towards noon they came across some deserted huts and noticed smoldering ashes. Later they learned that the Tschinwan natives used these huts as a resting-place after hunting expeditions. But the Chinese guides declared that these huts were the houses of the Mareisha District, so that Okamura left all the presents there and, after a difficult march of nine hours arrived in Shin-Ten-Gai.

14: Tamai--94[3] J-2 (1896) 1896 Formosan Aborigines-1-2
116, 175 Chin-hoan

... The Japanese governor, on February 5th, ordered Corporal Katsugase to proceed further inland with his company and to make a simple chart of the region between Kushaku and Kelung. He was to find out where the Chinese rebels had found refuge and whether the Tschinwan natives could offer a food supply. He was also ordered to find out the number of inhabitants as well as their customs and manner of life.

The preparations for this expedition were completed and a Chinese trader who was familiar with the customs and language of the Tschinwans had been hired as interpreter. Just at that time 40 Tshinwans came to the banks of the Sokeiko River which had overflowed. They sent a fisherman across the river to start negotiations with Katsugase. The latter agreed to this and sent presents to the natives, consisting of red cloth, rice wine, and a pig. Thus he had made contact with the natives.

On the other side of the river 13 chieftains from the Mareisha villages came forward; the Chinese trader came over to them and asked them to cross the river and meet the Japanese. They refused at first, saying "We do not know the Japanese and do not know whether they are traitors like the Chinese or honest men. But so that they may not attack us unawares we have brought along a hundred armed men who are lying in ambush. If the Japanese agree to come to us unarmed we shall be glad to negotiate with them, for we have a favor to ask of them." The Japanese agreed to this and as they came across the river they were greeted in the way that is customary on this island, by the "swinging of the swords": the chief went around with his sword drawn and cut off the points of the

blades of grass.

Another chief then told the Japanese: "In the huts we use when we are hunting, we found many Japanese objects and thus learned that the Japanese had been there. The eight Sha (villages) thereupon resolved to thank the Japanese for this in person and to ask them for another favor. In Kushaku the Chinese killed two women without cause and they are therefore our enemies and will remain so unless they pay us 60 Tael as a compensation. We now ask the Japanese to be our intermediaries in this matter and we shall remain forever grateful and obedient to them if they do this."

Katsugase promised that he would undertake this if they would guide him as far as Togasha. It was the [sic] decided that they meet again in the same place on the following day. Then the corporal gave the Tschinwan all the presents which he had brought along for them; they were very happy with these and had a round of drinks with the Japanese before they parted. They also asked Katsugase to bring more food and drink with him on the following day, since the 100 men who lay concealed behind the bushes had not received anything. They were very happy when the corporal promised them this also. The latter then returned to Shin-Ten-Gai...

14: Tamai--94-95 J-2 (1896) 1896 Formosan Aborigines-1-2
116, 175 Chin-hoan

On February 10th [MC: 1896] Lieutenant Okamura together with 20 soldiers returned to the Sokei River and saw about 40 Tschinwans on the other shore. He gave them two bags of rice and a pig. The Tschinwans asked him whether he had also brought the 60 Taël; they said that if he had not done this for them they would not even speak to him or receive his presents and were determined to return home immediately. Since it would have been very difficult to make contact with the Tschinwans once they had returned to their villages, Okamura asked them [sic]wait one more day for a decision, and they finally agreed to this.

On the following day Lieutenant Hashikawa with ten men went over to the natives and tried to persuade them to send some of their men to Shin-Ten-Gai with him. They, however, were extremely stubborn and would not hear of anything but the money they had asked for. Finally, with great difficulty the Japanese were able to persuade two of the Tschinwans to accompany them to Shin-Ten-Gai. One of these natives was called Shiro. He had had a business in the city of Moko for five years and spoke Chinese quite fluently. He told the lieutenant that they would not be able to return home without the promised compensation, otherwise the Japanese would become the enemies of the natives. He said that they had no more food or drink with them and asked for more food. The lieutenant therefore took 13 of the others with him who were to carry the food.

When they arrived in Shin-Ten-Gai they asked Katsugase about the money. He answered: "We shall give you the 60 Tael, but from now on you may kill neither Japanese

nor Chinese. If you do we shall conquer you with our strong [95] troops and we shall no longer listen to your pleas."

After they had received their money they promised to treat all strangers well and to guide the Japanese troops as far as the main village, Togesha. Then the 13 Tschinwans returned to the Sokei river with their food, and Shiro and his companion remained in Shin-Ten-Gai. The next morning two relatives of Shiro arrived to make sure that Shiro had not been killed by the Japanese overnight.

14: Tamai--95 J-2 (1896) 1896 Formosan Aborigines
116, 175 Chin-hoan

On February 13th [MC: 1896] the Governor-General sent the second reconnaissance expedition to the villages of the Tschinwans. This consisted of a company of infantry and two police officials; First Lieutenant Matsuzaki was in charge of the expedition. They were accompanied by reporters, cameramen, carriers, two Chinese who were natives of Formosa, and four Tschinwans.

They started at eight o'clock in the morning and, after crossing the Tai-Keika river twice and climbing a steep mountain, they arrived in Kushaku. There they were received by a chieftain by the name of Watama.

14: Tamai--95 [2] J-2 (1896) 1896 Formosan Aborigines-12
116, 361, 175 Chin-hoan

The village of Kushaku is situated within a stretch of level land about three square kilometers in size; on three sides this plain is held in by high, steep mountains, on the fourth by the Tai-Keika River, which at the same time forms the boundary of the Tschinwan district. There are about 60 houses and over 600 inhabitants, Chinese who are natives of Formosa. The men... crossed the river in a Chinese fishing boat and reached the foot of the mountain. There they were met by a number of Tschinwans; they were wearing their short swords at their side and held rifles in their hands. They were on their way back from Kushaku, where they had bought a barrel of Sho-chin and a pig. The expedition then crossed the difficult mountain paths and reached the place where Lieutenant Okamura had left presents for the natives on February 3rd. From here a tunnel about one kilometer long, which the Tschinwans had built through the high grass, led to a large place in the valley where they found many water containers. This place is called Korehanan. Formerly the Formosans had a dyeing industry there but after bitter struggles with the Tschinwans they were killed or scattered. The Tschinwans burned all the houses and left only the containers for water. Since that time the Formosans have not dared to settle there again. Beyond this place the men again crossed a steep mountain and arrived in Tanku, where the Tschinwans had several hunting lodges. 16 Tschinwans, both men and women, were staying there. At the beginning the women seemed to be somewhat afraid of the Japanese. They went on together, however, stopping at a brook about 12 kilometers from Shin-Ten-Gai. It was raining and the troops

therefore experienced great difficulty in marching. They followed the course of the brook and crossed the steep mountain of Kremiuashuya, where there are large numbers of bears, deer, and monkeys; the hunt for these animals forms the chief occupation of the Tschinwans, and hunting lodges were seen everywhere along the brook. After they had climbed the Guane and crossed the Katsukaurio River the expedition arrived in Togasha.

14: Tamai--95 [5] J-2 (1896) 1896 Formosan Aborigines
116, 175, 103 Chin-hoan

When, in 1886, the Chinese Governor-General of Formosa, Lin-Ming-Tschiang (Chief of the Black Flags) sent his son Rinchoko with 3,000 soldiers, to conquer the Tschinwans the chiefs of the eight villages in Togasha offered to surrender immediately. Rinchoko had guard houses set up throughout the eight villages at intervals of 1 1/2 kilometers and stationed his soldiers there. He made the chief of Togasha, Marai, the head chief of all the villages; since that time the eight villages have been called Maraisha. In 1889 Rinchoko and his soldiers left Maraisha. During the same year Marai, the chieftain, died; he was succeeded by his son, who, however, did not show the same administrative ability as his father.

14: Tamai--95 [6] J-2 (1896) 1896 Formosan Aborigines
116, 175, 609, 721 Chin-hoan

Between 1886 and 1889 when Rinchoko [MC: son of Chinese Governor General of Formosa] was in Maraisha, the Tschinwans, the Formosans and the Chinese, were in constant contact with each other, but since 1890 their friendly relations have ceased. In 1893 all the guard houses built by Rinchoko in Maraisha were burned down. During the night of May 20, 1895, about 150 Tshinwans made a sudden attack on the Formosans in Kushaku; 17 Formosans and 5 Tschinwans were killed. Four days later the Tschinwans renewed their attack and burned 37 houses. From that time on communication between the two groups ceased altogether and was not renewed until the arrival of the Japanese.

16: Müller--228 U-3 (no date) 1910 Formosan Aborigines
116, 161, 175

While, at the turn of the 17th century, the aborigines of Formosa occupied the entire island, today they form only a fraction of the total population. The hordes of Chinese immigrants from the mainland opposite, chiefly from the Fukien Province, have gradually pushed the original inhabitants towards the central and eastern mountains. There are today approximately 2 1/2 million Chinese and nearly 100,000 Japanese on the island, while the number of natives is, at the most, 120,000.

17: Norbeck--3 (no date) 1950 Formosan Aborigines
116, 101, 175, 177

"The Japanese classify the Formosan aborigines into two groups, representing neither ethnic nor tribal divisions: the Seiban ('wild' or 'raw' aborigines) and the Jukuban ('civilized' or 'ripe' aborigines). These terms are taken over from the earlier Chinese Sek-huan and Chin-huan. Both groups originally fell under the classification of 'wild aborigines,' but with acculturation through the centuries from China, Holland, and Japan a number of the tribes or members of tribes (the present Jukuban) largely abandoned their native cultures and languages, and, adopting principally Formosan Chinese culture, lived in amity with the Chinese, Hakkas, Japanese, and other nonnative residents of lowland and coastal Formosa. The Seiban, however, persistently resisted the advance of the more highly developed cultures and continued their life essentially unchanged in the security of the mountainous area of the interior. They remained fierce and unyielding, making frequent head-hunting forays, so that the Chinese, as a protective measure, were obliged to establish guard lines in various places. After Japanese occupation these guarded areas were elaborated, strengthened, and enlarged into one line encompassing most of interior Formosa. No real conciliatory progress was made by the Japanese until the late nineteen twenties. From Japanese material at hand it appears that the practice of head-hunting has almost, if not entirely, been abandoned, but that complete acculturation has not been achieved so that the Seiban remain at a primitive cultural level. Information on the post-war situation is lacking."

19: Guérin and Bernard--564-565 G-3 (ca. 1866) 1868 Formosan Aborigines-1-2
116, 175, 177.17 China
636.17

If the Dutch had succeeded in establishing their dominion, it would have been an excellent thing for the Formosan tribes. Under the rule of these prudent and clever masters, the tribes would have been taught a relative kind of civilization; in any case, [565] they would have learned how to live and to prolong their race. But the Chinese invasion took all their possessions without teaching them anything in return, it has been pitiless from necessity for the island was small, and the invaders were both numerous and hungry. During Koxinka's time there was a general retreat of the poor tribes, and then since then events have proceeded at the slow tempo which still characterizes them today. The new-comers see that the valleys and the plain are occupied, and so they move toward the mountains and infringe upon the territory belonging to the tribes; they want to get land which may be transformed into rice fields, to seize a water-course that is essential for irrigation, to cultivate indigo, tobacco, and especially sweet potatoes on the slopes, and then they are anxious to exploit the forests, especially those containing camphor trees.

In the north the advance has been very slow; it may be that the aborigines have defended their land foot by foot, or it is possible that the Chinese have found a permanent source of wealth in the lands that they have annexed, and so they have not been spurred on to new conquests. In the south, on the other hand, there were some enormous

19: Guérin and Bernard--564-565 G-3 (ca. 1866) 1868 Formosan Aborigines-2
116, 175, 177.17 China
636.17

deforestation projects at the start. This resulted in some vast empty regions which extend from the last Chinese farms to the frontiers of the aborigines. The tribes may have vegetated more safely on this account, but they have suffered from the difficulty of bartering their products, and this is caused by the absence of roads and the difficulty in navigating the rivers. This deforestation would have been more difficult if several tribes had not joined the conqueror, so there was no resistance whatsoever.

20: Alvarez--251-252 (no date) 1927 Formosan Aborigines-1-2
116, 175

"Chinese history furnishes some dates as to the antiquity of the Formosan aborigines, but the conflicting statements make it difficult to arrive at the truth.

According to the learned Prof. LUDWIG RIESS, several centuries before the Christian era a people named Lonkius came from the north and arrived at Formosa. There they settled down, spreading over the greater part of the west. They were met with by the Chinese in the third century of the Christian era. The authors of the Chinese Annals call them 'negroes'. The Chinese historian Ma-fuanlien records that in 605, during the reign of the Suy Dynasty, the emperor Yang-ti ordered a mandarin, Chu-kuan by name, to set sail for the purpose of seeking unknown countries. A mariner, named Homan, who had for some time had the intention of sailing in an easterly direction [252] for the same purposes, was ordered to accompany the mandarin on the voyage. They arrived at the kingdom called Lieu-kieu. As they could not understand the language spoken by the inhabitants, one of the indigenes was seized and embarked, and they returned to China. We are also told that the Chinese expeditionaries were highly surprised at seeing in Formosa people different from the ancient inhabitants they had already known formerly. According to the same source of information, the people of the south were quite distinct from those in the north, especially as far as their manners and customs are concerned. They had black eyes, long noses, and were similar to the inhabitants of Hu. This word signifies in the Chinese literature a 'type' of non-Mongolian race dwelling in Central Asia.

In the following year (606), the emperor again commanded the general Ching-Ling to set out at the head of an expedition against Lieu-kieu(3), in order to oblige its inhabitants

3. The name given by the ancient Chinese to Formosa.

to recognize the emperor's authority and to pay him tribute. Some of the inhabitants had to be brought to China, yet 'the people of Lieu-kieu were not willing to obey and revolted against the Chinese general'. An attack was made; the capital, palaces and houses were destroyed and several thousand prisoners, both men and women, were taken. Ching-Ling then returned to China."

20: Alvarez--252 (no date) 1927 Formosan Aborigines
116, 175

"The name Kuen-lun is borne by several places and mountains in China, in the East Indies and in different islands of Oceania. And this name is always chosen to designate dwelling-places of Negroes, or of Malayans. Ling-nan, a territory in the modern province of Kansi, was formerly inhabited by men of non-Chinese origin. And according to the authors of the Suy Annals, those foreigners had great resemblance to the ancient inhabitants of Formosa.

In 1430, during the Ming dynasty, the Chinese history speaks of the eunuch Wan-san-ho, who, when returning from Siam, was obliged to put into a harbour of the southwestern shores of the island. He found Formosa inhabited by 'barbarous races'; though he was treated cordially and well supplied. Some other Chinese historian says: 'the huts of the indigenes are scattered around, occupying an area of about one thousand Li. There are a large number of villages, each of them containing five hundred, six hundred or even a thousand persons.'"

20: Alvarez--252-253 (no date) 1927 Formosan Aborigines-1-2
116, 175, 144, 167

"Now, supposing the Chinese records to be incorrect and even exaggerated, we can, however, arrive at the conclusion that Formosa must have been peopled several centuries before the Christian era. The first Malayan tribes seem to have then invaded the island. In the fifth and sixth century they became a nation powerful enough to beat and dominate the primitive inhabitants. A new competitor, of Malayan origin too, now appeared. They occupied the northern section of Formosa, and were in all probability the ancestors of the Atayal. In the south, the Paiwan began to spread and occupy a great extent of territory. The highest degree of their grandeur and advancement they reached in XIIth century. It was then that they crossed the strait, or channel of Formosa and frightened the Chinese population by an unexpected landing and bold attack on the coast of Fokien. [253]

New immigrations of tribes of alien origin have since contributed to alter and complicate the character, manners and customs, language, and so on, of the Formosan aboriginal race; and this to such a degree that to-day it is almost impossible to solve the question as to the origin and ethnical affinities of the Formosan tribes. Among the new invading tribes, there were, for instance, the Bisayas. They appeared in 1174-1189, landing on the coast of Fokien. According to the Chinese records of that time, the Bisayas were a most ferocious people with great eyes, using ironlances, and bamboos, which they used to throw with force at their enemies. TERRIEN DE LECOUPERIE says,

they might have crossed the strait and passed over to Formosa and given origin to the name Piisaye, which later on was applied by the Chinese to the island Formosa."